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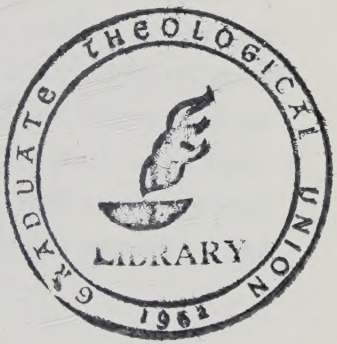

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It is a great pleasure for me to see that The Young East, which was first published in 1925 under the editorship of Gicho Sakurai and Junjiro Takakusu, both prominent scholars, as a unique English language journal, will now be available for the first time in bound volumes. The Young East was an embodyment of the eagerness of young Buddhists in Japan and abroad to make it truely possible for the East and the West to understand each other's deep religious minds. I hope these volumes will be widely read by students, historians and sociologists working on Buddhism and Japanese culture, as well as the general reader, in order to share the religious passion of our great predecessors.

Hajime Nakamura
Director

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The Young East

JUNE 1925 No. 1. Vol. I

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THE YOUNG EAST PUBLISHING OFFICE, HONGO, TOKYO
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To Our Friends and Readers

The world is now face to face with a new epoch, in which a turning point must be marked in what has been called civilization.

What preparations must we young Buddhists of Japan make to meet this coming new age? As we put this question to ourselves, we feel that we have a great mission to accomplish for the East as well as for the West.

What is our mission for the East? To harmonise and bring to mutual understanding our brothers and sisters of the Asiatic countries, to make them recover their lost vigour and to unite their efforts for the restoration of ancient civilization of the Orient, which gave birth to great religions, deep philosophies and noble arts. This is the mission which calls to task all the young men and women of all the Eastern countries. We must free ourselves from the chains of moribund traditions nor must we allow ourselves to be tied up by the fetters of entangling formality and conventionality. We must put to fire dead or dying leaves to welcome in their place fresh buds full of life and vigour. In this way, we must bring back to life the old East, the sick East, the dying East.

Do not misunderstand us. We are neither advocates of imperialism nor enemies of the West. In proclaiming, as we have done, our mission, we are simply speaking in the spirit of peace and love, in that of Buddha, which transcends national boundaries and regards all races in equal light.

What is our mission for the West? It needs scarcely be said that the civilization of the West, laying, as it does, too much importance on the material side, is a lame civilization. In fact it finds itself at a dead-lock today. If civilization is really what the present civilization of the West represents, it is a curse, instead of a blessing. The shortest cut to remedy its shortcomings and make it complete is, in our opinion, to spread to the West the culture, philosophy and faith of Buddhism. By doing so, we must endeavour to induce many men of the West to give up the prejudice and pride they hold in regard to race, religion and politics. We feel that it is our duty to implant in their minds the spirit of Buddha, whose love extends not alone to men but to all living creatures on earth. Such is our mission for the West.

This insignificant little jounal is certainly too feeble an organ to be compatible with the ambition we cherish. It is, however, our first step towards the realization of the great aim we have in view. Through this medium we desire to show to our friends abroad, possessed of the same faith as ours, what we young Buddhists of Japan are thinking of and doing. We desire to make this journal a bond of unity by which they and we may work together for the achievement of our common object.

A few more words. We hope that our friends and readers will understand that we are followers of the Mahayana school of Buddhism. As such we are neither dreamers nor pessimists. We make much of action, and while earnestly thinking of the life beyond, we seriously regard the life we live now. Towards other religions we are tolerant and entertain no enmity whatever against people holding faith different from ours, while in regard to race and other matters, we have no notion whatever that East is East and West is West. In short, we hope that our friends and readers will understand that we shall endeavour to the best of our ability and in our humble way to attain the great object we have in view, "with malice towards none, with charity for all."

THE YOUNG EAST

VOLUME 1—NUMBER 1

JUNE 8, 1925

WHAT BUDDHISTS ARE DOING IN JAPAN

I

IN one of his letters written home, Francis Xavier, who came to Japan in the 16th century, when bloody warfares between rival military chieftains were the order of the day, mentioned that there were in existence in this country six universities for the study of Buddhism. From this fact, it may be seen that even in such a turbulent time, Buddhism held its ground and kept the torch of culture burning in these and other similar institutes. One hundred years after, when peace was restored to the country under the Tokugawa Shogunate Government and Buddhism began to thrive again under its patronage, such centres of Buddhist learning increased in number and great was the progress made in the study of the religion. Nevertheless it can safely be said that what were accomplished in these institutes can hardly stand comparison with the work the present day Buddhist scholars of Japan are doing both in depth and breadth. In fact, the study of Buddhism has never been pursued in this country with more zeal and better results than at present.

At the present time, Buddhism in Japan is represented by thirteen sects and fifty-eight sub-sects. Each sect has its own college instituted solely for the benefit of scholars who make a special study of its particular doctrine. Of these colleges, those ranking as universities are the Ryukoku Daigaku of the Nishi Hongwanji Temple (the Shin sect), the Otani Daigaku, of the Higashi Hongwanji Temple (the Shin sect), the Rissho Daigaku (the Nichiren sect), the Komazawa Daigaku (the Soto sect), and the Rengo Daigaku (the Tendai, Jodo, Shingon of the new school, and Yuzunembutsu sect). Besides them there is the Toyo Daigaku, one of the most well-known schools in Tokyo. It has not as yet been raised in status, but is not by any means behind them in the importance it gives to the study of Buddhism. It should also be noted that almost all the leading universities and

colleges such as Waseda, Keio, Nihon and Meiji have recently introduced more or less provisions for Buddhistic researches.

As for the Imperial Universities, namely universities established and maintained by the Government, the Tokyo, Kyoto, Tohoku, and Kyushu Universities have each established in them a chair or two for Buddhist literature, which are in charge of competent professors and assistant professors. Those in the first mentioned two universities were established many years ago, and many learned Buddhist scholars, now serving as professors of Buddhism in other universities, are men who prosecuted their studies in them.

Affiliated with these high centres of learning, Buddhist societies are in existence and publish important periodicals. The more noteworthy of these are the *Eastern Buddhist*, the *Mahayana* and the *Shukyo-Kenkyu* (Study of Religions). The *Eastern Buddhist* is the only magazine of the kind written in English. It is devoted to the study of Mahayana Buddhism. It is a quarterly and nonsectarian. While the contributors are chiefly professors of Otani University, each number contains at least one article from the outside. The editors are Prof. Daisetz T. Suzuki and Mrs. Beatrice Lane Suzuki, both connected with Otani University. The magazine is ably edited and answers the need very urgently felt both by foreigners and Japanese. Prof. Suzuki being a scholarly exponent of Zen Buddhism, the *Eastern Buddhist* quite frequently publishes his articles on Zen, which shed so much light on this interesting teaching. The magazine also contains many valuable contributions on the philosophy of the Shin sect and general Buddhism from such well-known writers as Profs. Sasaki, Yamabe, Akanuma, and others. Mrs. Suzuki's popular articles on Buddhist temples are enthusiastically read by foreigners and even by Christians. The *Eastern Buddhist* is in its fourth year of existence. The *Mahayana* is the organ of the Koju (Light and Life) Society and is related to the Nishi Hongwanji, though not under its direct control. The purpose of the Society is translation of Buddhist literature in Sanskrit into Japanese. This work is now being done mainly by Prof. Mironof, a Russian scholar, under the supervision of Count Kozui Otani, ex-Chief Abbot of the Nishi Hongwanji Temple. It has its headquarters at Shanghai, but its staff is exclusively Japanese with the exception of the Russian gentleman just named. Last but not least, I must mention the *Shukyo-Kenkyu* which is owned and edited under the superintendence of Prof. Anesaki by Buddhist scholars who are mostly graduates either from the Tokyo or the Kyoto Imperial University. This periodical is of such nature that no eager students of Buddhism can dispense with it.

I may here be permitted to say a few words in connection with the work of a society of which Dr. Watanabe and myself are founders. The society I refer to is the Taisho Issaikyo Kanko Kai or the Society for the

Publication of the Taisho Edition of the Tripitaka (a complete collection of Buddhist literature), and has as its members sixty-five scholars, all of whom are graduates from various Buddhist colleges. As a matter of fact, similar editions so far published are without exception popular in character, naturally lacking in scientific exactness and some of them being careless in proof-reading and compilation. The compilation and publication of the present collection has been undertaken with a view to remedying these shortcomings. No pains have been spared in making a thorough search for and securing such materials as were newly discovered in certain Japanese temples of old standing, in the library of the Imperial House of Japan and in the Tunhuang Cave of China. At the same time a careful collation of the old Chinese and Korean editions of the Tripitaka literature found in Japan has been made. In fact, the Chinese editions of the Sung (1080, 1112, 1132 A. D.) the Yuan (1278 A. D.) and the Ming (1420 A. D.) Dynasties exist only in Japan, while they were lost in the land of their origin. En passant it may be noted that, scattered all over Japan, Buddhist scriptures are still to be found in abundance, some of them consisting of fragmentary palm leaves and paper mss. written in Sanskrit during several hundred years from the fifth down to the ninth century. Eleven varieties and thirty-four leaves of such precious material have been located and will be published in connection with the present edition. Among these, one, the possession of which we may well be proud of, is a leaf of paper manuscript of the Mahayana Nirvana Sutra of the eighth century. This is one of the only two extant copies of the original in the world, the other being one discovered in Central Asia.

I have spent five years in investigation in thirteen ancient temples of Japan and have found in them a great many volumes of priceless manuscripts which were written during the past ten or eleven centuries. But all what the temples, in which I have conducted the investigation contain, is only a small part of great masses of Buddhist literature which are still to be found in other old temples in Japan. It is a great pity that both the government and the people are indifferent to the fact that these Buddhist books which, once lost, are irrecoverable, are being destroyed by fire year after year in fairly good number, or sold away like so many pieces of rubbish.

II

The late Captain Francis Brinkley, R.A., who deservedly won a high international reputation as Tokyo correspondent of the London *Times*, in reply to a question once asked by a visitor from England, what in his opinion was the value of Christian missions in Japan carried on during nearly half a century, unhesitatingly said that it did not amount to much, but the propagation of Christianity had restored life to its rival

Buddhism and that was really a great service.

In fact such social and philanthropic works as temperance and social reform movements as well as the management of charity hospitals and orphanges, which had formerly been initiated and conducted by Buddhists, were afterwards taken charge of by the Imperial Court and government, with the result that the Buddhists ceased to work in these lines. The introduction of Christianity and various philanthropic works it actively took up awoke them from their long sleep to start anew and carry on similar services.

Of these Sunday school work is the most conspicuous. It is being carried on by all the sects and sub-sects. In fact so much importance is attached to it by the Nishi Hongwanji that it had made it a rule for all the temples under its control to have sunday schools attached to them. In these circumstances, lectures, training schools and classes for teachers are frequently held, and some excellent results have been obtained in respect to the publication of text-books and picture cards as well as to the composition of songs for use in such schools. It may here be mentioned that upwards of three hundred children attend a sunday school attached to the Tokyo Imperial University Y. M. B. A. Building.

As for medical work Tokyo and Kyoto rejoice in the possession of one Buddhist hospital each. There is also one nurses' school each in Tokyo and in Kyoto and a Buddhist settlement containing a library, a creche and a labour exchange has been established at Mikawajima, a slum quarter of Tokyo, by the Nishi Hongwanji. As for Buddhist institutions for young men and women, Y. M. B. A. and Y. W. B. A. have been established throughout Japan, but so far the Tokyo Imperial University Y. M. B. A. is the only association having an assembly hall of its own. Besides this, for the purpose of meeting and delivery of popular lectures, Buddhists have three buildings in Tokyo and three in Kyoto. Finally a movement similar to that of the Salvation Army is in full swing among Japanese Buddhists. It was first started by Mr. Masumaru Sanada from Tokyo University at Yawata, the industrial centre of Kyushu, and is now spreading to many other places.

As organs of popular education, Japanese Buddhists are possessed of a daily paper, the *Chugai Nippo* by name, which is published at Kyoto, besides two weekly journals called *Bunka Jiho* and *Kyoyu* and two monthly magazines, called *Gendai Bukkyo* and *Akatsuki*, the last named being intended specially for women. It may not be out of the place to mention here that work has been and is going on to popularize the Tripitaka. In other words some of the more important sutras have been translated from Chinese into Japanese and published so as to make them accessible to ordinary Japanese readers. Besides this, a book entitled Gendai-iyaku Daizokyo has been issued, which gives abstracts of the original.

Another similar work is Daizokyo Kaidai compiled by Bishop Nissho Honda. Other books more or less similar in character, which have so far been published are Nippon Daizokyo, a selection of the more important Japsnese works on Buddhism, Dai Nippon Bukkyo Zensho, a collection of selected works of Buddhists, and Kokuyaku Mikkyo Seiten, a translation of the Shingon books. A series of Buddhist books entitled Kokubun Toho Bukkyo is in course of publication.

With regard to education, besides the universities and colleges already referred to, many middle schools have been founded by various sects. These schools are managed in conformity with the provisions of the Educational Law and carry on ordinary secondary education, just like other middle schools in this country. There are also a number of girls' high schools under the control and management of Buddhists. There are seven in Tokyo, three in Kyoto besides a girls' college, two in Osaka, and two in Hiroshima. I manage one school called Musashino Joshi Gakuin, which I intend to have raised to the rank of a women's university in a few years.

A rather unusual school founded on Buddhist principles is a commercial school, called Chuo Shogyo Gakko. I founded this school more than twenty years ago in view of the growing tendency on the part of young men to take an active part in the economic fields of this country. My friend Mr. Hokaku from Tokyo University is now taking charge of it. I am glad to say that it now occupies a foremost rank in the list of the schools of its kind. Besides, there are in Tokyo a school for the blind at Tsukiji and a nurses' school, both of which, as mentioned above, are under the management of the Nishi Hongwanji. As for the Higashi Hongwanji, it maintains an excellent institution at Asakusa, in which persons in needy circumstances suffering from diseases of the eye are given free medical treatment. Numerous are the cases in which thanks to treatment received there patients recovered their sight, who would otherwise have remained blind for life. Besides, there are several other social and philanthropic enterprises carried on by Buddhists, a full account of which I reserve for a future article.

A noteworthy fact in connection with education on Buddhist principles is the popularity of summer-schools or summer-lecture classes which are held at many places during the hot season for a few days or a week at most. Of late these temporary institutions have become very popular in this country, especially in Miye, Iwate, Niigata, Okayama and Aichi prefectures. In these prefectures lecture-classes are held under the direct control of the local authorities every summer, or under their patronage. It is hardly necessary to add that similar schools are yearly held under the auspices of such Buddhist centres as Eizan, Koyasan, Nishi and Higashi Hongwanji. By the way, these

summer classes are quite different from the summer retreat, which has been practised by Buddhists for centuries without any change from the early days of Buddhism for undisturbed study of its doctrines during the rainy season. They are quite modern and have as their aim popularization of the religion.

Another fruitful means of propagation actively carried on by Buddhist institutions is public lectures, which are given weekly in Tokyo and other cities. Those given at the Tokyo Imperial University Y. M. B. A., the Chuo-Bukkyo Kaikan, the Meiji Kaikan, and the Jogu Kyokai are especially well attended, the lecturers being invariably first-class scholars.

The Shotoku Taishi Hosankai or the Society for the Adoration of the Great Buddhist Prince Regent Shotoku (died 621 A. D.) also lays great stress on propagation by means of lectures and is very active in the work of this line not only in Tokyo but all over the country. On April 12 last, the society gave free medical treatment to the poor and distributed free medicines among many patients in needy circumstances.

In concluding this article on Buddhist activities in Japan, I must not forget to mention the Lumbini Festival which is held in Tokyo and over all Japan on April 8 every year in commemoration of the birth of Buddha. On this occasion, in Tokyo a portable mininature hall decorated with flowers is carried by a procession of hundreds of children from Asakusa Park to Hibiya Park, where it is set up at the bandstand and then flowers are offered by students of the six Buddhist universities and seven Buddhist girls' schools with the singing of psalms. The flowers are afterwards sent to the inmates of hospitals and orphanages. This year the miniature hall was set upon a pavilion, before a great curtain carrying a beautiful picture of a magnificent asoka tree in bloom which was drawn by the well-known painter, Senrin Kirigaya. The hall was literally buried by floral offerings and the whole scene was impressive beyond description. The occasion was made especially noteworthy by the presence of seventeen American-born Japanese boys and girls, who had come on a visit to their home land, and who seemed to be no less enthusiastic than the rest of the young generations who attended in very large numbers, in the adoration of the great Saviour.

J. TAKAKUSU.

JAPAN AND MANHOOD SUFFRAGE

THE manhood suffrage granted under the new Election Law just put in operation brings up the total of persons qualified to vote to four times the figure under the old law, that is to say, 12 million in round numbers. How will this enormous extension of suffrage affect the future course of our political development? Will the results justify the expectations of the promoters of this reform?

There are many conservatives who think that the reform is too radical to conduce to a healthy development of our constitutional system. But the great majority of thinkers in close touch with the current course of affairs are agreed that the change was inevitable and came not a moment too soon. Indeed nobody who has gone through the interesting experience of an election campaign can reasonably deny that under the Election Law just superseded elections were more or less of a nature of a farce. To speak from my own exeperience eight years ago, I remember I had to address in many places audiences the great bulk of which consisted of young men taking keen and intelligent interest in public affairs but who were denied the right to vote, whereas a good many of the actual voters, mostly elderly men of the old school incapable of understanding public matters naturally preferred to stay away. This was in a rural district far from centres of industry or intellectual activities, where of course the curious anomaly was bound to be still more conspicuous. Now this serious injustice has been remedied by the new Election Law, and it is one of the most important reasons why I welcome the innovation.

Another good result that may reasonably be expected to follow from the new law is the purification of election campaigns, which have of late been increasingly tainted by corrupt practices. This resulted chiefly from two causes, namely, lack of intelligent interest in politics on the part of voters and the smallness of constituencies which facilitated illicit dealings in votes. The first of these causes has been largely disposed of by the extension of suffrage to classes of men who take real interest in politics and who for the most part possess intelligence to understand public issues. As for the second cause, a long step has been taken toward its removal by enlarging constituencies both geographically and numerically. If the election districts were made still larger, it would have been much more effective in rendering corruption of voters impracticable. However, even as the law now stands, the number of voters in each election district has been increased from ten to fifteen times. This, together with improved regulations such as the prohibition of house to house canvassing and rigorous limitation of the number of election agents and the amount of election expenses, will surely go far to check the

corrupt practices hitherto prevailing.

The newly added voters may be divided into three principal groups, (1) young intelligentsia, (2) tenant farmers, and (3) factory hands and other working men. The awakening of self-consciousness among these classes is one of the most noteworthy features of contemporary history. Dissatisfaction with the present day politics and politicians is fast increasing among them. They will try to send to the Diet men pledged to definite principles and concrete platforms tending for the betterment of their conditions. Their success may not be very conspicuous at first, but there can be no doubt that with every election their voice will grow more insistent and more compelling. It will necessarily mean the emergence of a new group or groups of men in the Diet with aspirations and outlooks essentially different from those of the existing parties. It will be some time before such a party will grow large and powerful enough to form a Cabinet. But it need not be in power to get its influence felt in the Diet and in the political field at large. And its influence will be on the whole in favour of a cleaner public life and more unselfish devotion to the general welfare and happiness.

Apart from the appearance of new groups in the Diet with more truly democratic aspirations, the prospect of proletariat elements taking increasing part in the coming elections has already produced a noticeable effect upon the attitude of the existing parties. There is a growing tendency among the latter to remodel their platforms so as to include items with some direct bearings upon the actual life and needs of the masses of the people.

Looked at from various points of view, it is safe to say that the adoption of the universal manhood suffrage has given a fresh and powerful impetus to the cause of liberalism in this country. It has inaugurated a new epoch in the modernization of Japan. It is easy to imagine that its effects will not be of unmixed good; no human institution, however ingeniously devised, can ever be free from some incidental drawbacks and possibilities of abuses. But taken all in all the measure in question, I am quite satisfied, will be for the good of the nation, and as for the newly enfranchised masses, I am firmly convinced that they will prove themselves at least as capable of making good use of their newly acquired political rights as their social betters.

MOTOSADA ZUMOTO.

A VOICE FROM JAPAN*

In the past ages, India sent her messengers of love to Japan, and their mission had produced fruits. The path which they had opened, across which the best thoughts of India and Japan travelled once, has not yet been closed.

The spirit of our ancestors traversed the deserts and mountains, and their voice is not yet dead. That is how I, a poet, am standing before you to-day. There are other paths recently opened by science and industry, and soldiers and tourists are found everywhere. But the path I speak of is outside geographical limit—it is for the well-being of whole humanity.

New helpers have come no doubt along the new path of modern science and industry, removing obstacles and difficulties in the path of relationship between man and man, but the exchange of the homage of love and development of human brotherhood can only result from the age old method of positive kinship cultivated by poets and prophets.

The new path is bringing the merchants and exploiters, careless tourists and heartless diplomats by thousands. But has this path been kept open for us poets and prophets, who have no utilitarian object whatsoever, who only craves for love and sympathy? I am afraid the cruel slaughter of this cynical age is making it more and more impossible for poets, to travel from land to land with their message of human fellowship.

We are ashamed to bear testimony to human comradeship, probably we are alas! afraid of spiritual truth in these days of cold calculation and mechanical courtesy. But shouldn't we feel proud rather that our ancestors made it possible for poets and prophets to travel freely all over the world? I hope you have still some memory of that great fact of relationship of ideals which made India and Japan living spiritual comrades. That gives me courage to speak directly the deepest words of my life that the greatest fulfilment of life is in sacrifice through love.

Your beautiful voice reminds me of that great truth. Let your voice herald a new dawn of Peace, Love and Enlightenment. Those who came to you in the past days were Bhikshus—spiritual beggars, and I am their descendant. I beg love and sympathy for the cause of peace and humanity. I have tried not only through my muse but through my institution, to serve the cause of Maitri, "universal love" preached by Lord Buddha. I ask you as a Bhikshu to come to my country and to help me in my work. It has to be a work of creation through collaboration. This is my first appeal. Let Japan come to India

* This article has been prepared from notes taken by Prof. Nag of a lecture delivered by Dr. Rabindranath Tagore at the Women's University, Tokyo, while he was here last on a visit.

and accept her place in the heart of my motherland.

India sends her love to you as she sent in the past days. Come not simply as a passing pilgrim or an official guest, but as friend and fellow worker bringing the divine spirit of mutual aid—the rarest and the most needed thing of this age.

How ashamed we feel when we find that the meeting of nations has as yet only produced greed and jealousy. That is why we poets feel that we have great responsibility, and I claim the help of every lover of humanity in the name of Lord Buddha who preached and practised MAITRI, "universal love." So come to us. Do not despise India because she is poor and down-trodden now. She still cherishes her age old spiritual wisdom and illumination. Do try to discover it and claim it as your own. Come to explore the heart of India. There you will find your place. Is that less valuable than material wealth? Let other activities of life go on, but let us remember also that the highest need of life is the awakening of dormant love and establishment of spiritual relationship between man and man. That is the true salvation—the only salvation. I have founded my humble institution VISBA-BHARATI (the voice of the universe) with the object in view. I invite you all to send the current of your creative mind through this institution. Let us know what you are realising in art, literature and philosophy. Let the different countries of Asia know one another directly and enter into the creative life of one another. Then would follow that mingling of souls and age of illumination for us all. It may be that your minds are at present occupied with your domestic preoccupations and my words may not find immediate response. But I shall go back to India full of hope that some day you would respond to my message, and my words would germinate like the seeds hidden under the soil. Your children will know and derive benefit from this message of peace and love.

For the present I thank you cordially for making it possible for a poet to speak out his mind and I take leave wishing your land all good through her renovated womanhood—the safest and the best repository of her culture and spirituality.

DR. RABINDRANATH TAGORE.

"NO MERIT"

1

ONE of the reasons why Buddhism so strongly appeals to the Eastern mind is that it is the culmination of Eastern culture as well as of Eastern speculation. Especially in the form it has taken in Japan after assimilating the various thoughts with which it came in contact on its way here, Buddhism is the most valuable heritage of the East. If Western people ask us what is our moral contribution to the general stock of world culture, we have no hesitation to point at Buddhism and say, "Here is ours."

Buddhism originated in India and went through various stages of development not only in its own land but in China where it was thoroughly acclimatised. Since it came to Japan through China, more than a thousand years have elapsed, and it is no more a foreign importation. Japanese Buddhism has distinctly its own characteristics while retaining its original spirit. If Buddhism lives anywhere in its full vitality, we must say that it does so in Japan.

There is at least one aspect in Buddhist discipline which singularly touches the centre of our religious consciousness. This is the doctrine of *anabhogacarya* (purposeless deed). Other religions too have something corresponding to it, but in Buddhism the doctrine is enunciated in such a way as to be satisfying at once to the spirit as well as to the intellect.

2

If there is no feeling apart from idea and if idea is really an integral part of feeling, we must say that in this psychological fact lies the truth of Buddhism; for in Buddhism thought and feeling are equally emphasised, and it is great both in the philosophical formulation of the religious feeling and in upholding of the feeling itself. Perhaps in the beginning of the history of Buddhism in India, its thought-aspect was almost one-sidely developed at the expense of the feeling-aspect. As we know, the Abhidharma philosophy is such an elaborate and altogether too scholastic speculation on what was supposed to be the personal teaching of the Buddha. But later the Mahayanists developed the feeling-aspect of Buddhism in its full signification. In fact, it can be said that the Mahayana is to be distinguished from the Hinayana in this special point alone.

Was it not Mahayana Buddhism that taught that the Bodhisattva would not pass into Nirvana but transmigrate through the six *gatis* of existence to effect universal salvation? Was it not also taught by the Mahayana that Amitabha Buddha was the supreme being of light, love, and life, who made the forty-eight Original Vows in order to save the ignorant and depraved from the tyranny of Karma? Was it not again due to the Mahayana

that the theory of Parinamana (merit-transference) came to counteract the too individualistic tendency of Hinayana Buddhism? Along with the development of Nagarjuna's Sunyata philosophy and Vasubhandu's Alaya psychology, did not the teaching of the *Saddharmapundarika* gather up its followers as it spread over Nepal, Tibet, Central Asia, China, and Japan? All the facts show that Buddhism has been steadily maturing to its present expression in which feeling and idea are properly balanced and duly emphasised.

3

This being the case, we also see that in the doctrine *anabhogacarya* the ideal of Buddhist life is expressed in a characteristic manner as consisting in the performance of purposeless deeds. *Abhoga* means "effort," or "aim," or "expanse," while *carya* is "deed," and the Chinese translators rendered *anabhogacarya* by 無功用行, i. e., deed that is effortless or purposeless or meritless. The phrase appears in the *Lankavatara Sutra*. Gunabhadra, the first translator of the text, read *abhoga* in the sense of "fulness" or "unfolding" and translated it by 開發. This however does not give us the full significance of the word, and was later replaced by 功用, which legitimately and naturally came in vogue when the Zen master began to develop the idea of purposeless deeds.

To be purposeless or meritless in conduct means to be in the enjoyment of perfect freedom in one's spiritual life. As long as we have an object in the performance of a deed, it is observed that the deed thus determined by the object produces a sense of restraint in our consciousness, and so far interferes with the exercise of spiritual freedom. In the moral world this sense of restraint is a regulative principle, but in the domain of spirit "ought" is at once "to be." Things may be teleologically existing, and all our deeds predetermined, so that our subjective feeling of freedom may be but an illusion; but what Buddhism teaches is that our spiritual life has its own realm to live in, and whatever objective determinations may be, we are free as long as we have the inner sense of independence, and to be assured of this sense is all that is needed in the discipline of the Buddhist life.

4

The doctrine of *Anabhogacarya* corresponds to the Laotzean idea of *Wu-wei* (doing nothing), and breathes the spirit of the Gita when it teaches not to be engaged in work even while doing all sorts of work through one's bodily organs. There are two kinds of work—one that fetters and one that is free. Most of us are engaged in the work of the first kind and thus find ourselves always in bondage in one way or another. When Bodhidharma, as it is traditionally believed, saw the Emperor Wu, of the Liang dynasty, the latter asked, "Your Reverence, will you tell me if I have accumulated merits

by building many Buddhist temples and monasteries and copying many holy scriptures and looking after the welfare of the Bhikshus and Bhikshunis?" The Indian saint at once replied, "No merits whatever, sire!" For they are all small deeds. As long as there is even a shadow of consciousness as to the fruits of work, however good they may be in practical way, the actor cannot be said to be free and master of himself. If he wants to be really innerly above all the fetters of a conditioned life, his left hand ought not to be conscious even of what his right hand is doing.

5

When the idea of purposeless deed is expressed paradoxically —for there is no other way for the human intellect than so to express itself in this matter— it is holding a spade in an empty hand and riding on horseback while walking, as is significantly and most aptly stated by Fu Tai-shih, of the Liang dynasty. Our ordinary moral injunctions are: "Be unselfish," or "Be poor in spirit," or "Let Thy will be done." They are all right as far as they go, but from the Mahayanistic point of view they do not seem just to hit the mark, there is something in them that does not quite take hold of the subjective *gocara* of the performer of purposeless deeds. This *gocara* or the inward attitude of the spiritual man as conceived by Buddhism requires terminology of another order. As the Buddhist conception of God is not the same as the Christian or the Mohammedan or the Hindu, its way of designating the sense of spiritual life must also differ from theirs. Especially in Zen Buddhism which grew up in China and is still very much alive in Japan, a peculiar set of phraseology has developed, which is at least outwardly quite forbidding and unapproachable.

Whatever this may be, the ideal of Buddhist life consists in the performance of purposeless deeds, and the idea is expounded in the Prajnaparamita class of Mahayana literature in the following manner: "Again, O the World-honoured One," said Subhuti, "the Bodhisattva Mahasattva who walks in the Prajnaparamita, should discipline himself so as, while disciplining himself in it, not to entertain any ideas in that Enlightenment-thought (*bodhicitta*). Why? Namely, that Thought is No-thought, the essence of Thought is pure." The venerable Sariputra said to the venerable Subhuti, "Can we say that that Thought is—that Thought which is No-thought?" Thus addressed, the venerable Subhuti said this to the venerable Sariputra: "O venerable Sariputra, in what is that Thought which is No-thought, is the idea of being or no-being ever conceivable or attainable?" Said Sariputra, "Not so, O venerable Subhuti!" Subhuti said, "If, O venerable Sariputra, in what is that Thought which is No-thought, the idea of being or no-being is neither conceivable nor attainable, is your question properly stated, asking whether we can

say that that Thought is—that Thought which is No-thought?" Thus addressed, the venerable Sariputra said this to the venerable Subhuti: "What then is that Thought which is No-thought?" Said Subhuti. "That which is No-thought is without change (*vikara*), without determination (*avikalpa*)."

DAISETZ T. SUZUKI.

AT A BUDDHA TEMPLE

Like a ghost, I steal (have I that right to steal
in here?)
Into the silence—leaves fallen from the city's
voice,—
The leaves, grey as they, are older than the
world and pain, soft as a dream.
A sanctum of shadows when dusk-robed Solitude
Steps from thought to thought, a breeze forgotten
by life and song;
The peace of autumnal triumph, gained by hushed
prayer.
I, a moth who has left the Day and sense of
place,
Dare not fly, lest the silence be marred,
But stand—an idol with hand pointing the way
he hates to return.

YONE NOGUCHI.

KOREA UNDER THE ADMINISTRATION OF VISCOUNT SAITO

ADMIRAL MAKOTO SAITO, the Governor-General of Chosen (Korea), has recently had his peerage raised from baronetcy to viscountship. It was in recognition of the meritorious services he rendered as ruler of the Korean peninsula that the Emperor was pleased to confer on him this honour. He certainly deserves it and more, for under his wise and liberal administration Korea has been enjoying such peace and happiness and making such progress as even one* of the bitterest foreign critics and opponents of Japan's rule of Korea has been forced to admit its success and give advice to Korean agitators for independence to give up their activities and to cooperate with Japanese for the good of their countrymen.

We have before us a volume† which eloquently describes what Japan has been and is doing in Korea. It is the official report for the year 1922-'23 on the administration of that territory, and, like other writings of the kind, is a plain and unvarnished statement of facts and figures, with no attemp whatever at making it an amusing reading for general readers. To students of colonial government, however, the book can not but prove exceedingly interesting, containing, as it does, much useful and valuable information, much material for discussion and much food for thinking.

For obvious reason the compiler of the report does not tell us why the unpleasant and serious disturbance known as Independence Agitation broke out in March 1919, but it is quite evident that it was due to the fact that although during the ten years after the annexation of Korea by Japan in 1910 the Japanese officials charged with the administration of the new dependency achieved great success in promoting its material progress and improvement, yet they failed to see gradual changes taking place in the minds of the Korean people and to introduce such changes in their policy as to keep pace with the changing conditions. Viscount (then Baron) Saito, on being appointed Governor-General soon after the suppression of the Independence Agitation, found himself in an extremely difficult place. The whole peninsula was still seething with discontent, and while abroad, especially in America. public opinion was decidedly against Japanese administration, at home there were many men of influence, who insisted on the adoption of a strong policy for coercing once for all the Korean people to submission. To crown all, the very first expression of Korean feeling towards the new

* F. A. Mckenie, author of "The Tragedy of Korea" and "Korea's Fight for Freedom"

† Annual Report on Administration of Chosen (1922-1913) compiled and published by the Goverment-General of Chosen.

Governor-General that he witnessed on his arrival at his post was a bomb hurled at him. Fortunately for Japan and more particularly for Korea, Viscount Saito miraculously escaped unhurt, though a number of persons standing near him were killed or injured. It required great courage and strong faith on his part not to be reactionary in such a sitution, but unhesitatingly and fearlessly he adopted a most liberal policy and has since been carrying it out with unfaltering constancy.

To mention some of the more important reforms and improvements carried out during the past six years under his direction, first, all discrimination between Japanese and Korean officials in respect to treatment was done away with and many Koreans of ability have been appointed to high Government posts. Today the Director of Education, five out of the thirteen Provincial Governors, all Provincial councillors, nearly all District Magistrates, many judges and public procurators, and principals of many schools are Koreans. Secondly, freedom of speech, meeting and press was vastly extended, with the result that several new daily papers have been started by Koreans and associations of every description have sprung up, numbering at present 3,000, some of which are of a purely political nature. Thirdly, great efforts have been put forth for the spread of education, many new common schools having been established for that purpose. In 1906, there was only one school for Korean children and just before annexation there were 9 Government, 51 public and 40 private schools. There are now nearly 1,000 public common schools throughout the peninsula. As for organs for higher education, besides a large number of higher schools, industrial schools and normal schools for boys and girls, there are seven colleges, including two private institutes, in which instruction is given in medicine, law, technical industry, commerce, agriculture and dendrology. A state university to be opened next year is in course of establishment in Seoul, a preparatory school thereto having already been founded a few years ago. Fourthly, development of productive industry, in especial of agriculture, has been energetically encouraged, the Government doing everything possible to help those carrying it on. Among other things, experts are despatched to teach and train Koreans in modern methods of manufacturing industry, agriculture, sericulture, afforestation, fishery and so forth. Especially great have been and are the efforts put forth for the improvment of agriculture, inasmuch as the great majority of the Korean people make their living by tilling the land. Grants-in-aid have been and are being liberally given to people undertaking irrigation works or reclamation of waste lands. The result of these efforts may be seen from the fact that the area under rice increased from 1,350,000 *cho*, raising a crop of 10,400,000 *koku*, in 1910, to 1,560,000 *cho* yielding over 15,010,000 *koku*, in 1923, and its

export increased from 798,000 *koku* to over 3,210,000 *koku*. It is hardly necessary to add that other agricultural crops have similarly been increasing in quantity year after year. As for manufacturing industry, it is still in a rudimentary state. Nevertheless, whereas the total value of manufactured articles was only 17,000,000 yen in 1912, it had increased in 1920 to 230, 000,000 yen, an increase by thirteen and half times on that for 1912.

The volume before us teems with accounts of equally remarkable progress made in other lines during the past six years under the wise rule of Viscount Saito. But no more quotations need be made, as what we have so far made is perhaps enough to enable us to see in what condition Korea is to-day. It is no exaggeration to say that the Korean people have never been so well off as they are now.

In spite of it, however, it is to be feared that not a few Koreans, especially swell-headed young men of half education and inclined towards Bolshevik ideas, still harbour ill feeling against the Japanese rule. Such recalcitrant elements exist more or less in every country. The important question is whether the situation is such as they can induce the masses to respond to their call to rebel against the authorities and the existing state of things. Now in Korea, all is peace and the Korean masses, contented as they are with the liberal administration of Viscount Saito, refuse to lend their ears to all subversive exhortations and instigations made from safe distance by leaders of Korean malcontents living abroad. For some months after the assumption of duty by Viscount Saito, the aftermath of the disturbance of 1919 was still visible. The Korean people were in doubt, not knowing what kind of man their new Governor-General was. Signs of unrest were still observable in many places and agitators were hard at work to rekindle the embers of dissatifaction. Gradually, however, the Korean people learned from concrete evidence that the new Governor-General was a statesman of liberal ideas, and solely bent on the promotion of their happiness, carried out all what he had promised. They were also impressed with the fact that the liberal policy he steadily pursued was bearing rich fruit beneficial to their moral and material well-being. In consequence, they began to place confidence in his statesmanship and sincerity and are now well contented with his administration. To-day there is in Korea no more popular man than Viscount Saito, he being respected and loved in equal degree by Koreans, Japanese and foreign residents.

By the way, the foreign residents in Korea, excluding Chinese, number some eight hundred, the majority being Christian missionaries and their families. At one time, there was much to be desired in their relations with the authorities, misunderstanding and disagreement between the two parties arising from time to time. It was chiefly due to this lack of

satisfactory relations between them that the Japanese authorities were very often subjected to severe and not infrequently unjust criticisms in foreign, especially American, press for their doings in Korea. Since, however, Viscount Saito became head of the Government-General of Chosen and introduced liberal reforms, there has been great improvement in the attitude of both parties towards one another. Thanks to this as well as to the remarkable success attained in administration, the Korean question has now ceased to be a subject of discussion in the foreign press. This is a matter for congratulation, because reckless foreign opposition to the Japanese rule gives false hope to Korean malcontents and encourages them to continue their activities, which are not only useless but harmful to the interest of their countrymen.

It is a great pity that those Korean malcontents living abroad seem still to be labouring under the deluison that Japan is ruling their home land with an iron hand. No doubt many of them are sincere men and patriots and believe that by continuing their agitation against Japan they are serving the interest of their compatriots at home. They have been away from their native country for a long time and do not know the real situation. For example of their ignorance of it, we may here quote from a Seoul newspaper the following report:—

"It does most certainly seem that the effects of the drought in Chosen last year was very exaggeratively reported abroad, some reports actually going so far as to insinuate that three million Korean peasants were on the verge of starvation. Here is a very interesting episode connected with the matter and giving clear index to the true facts. A Korean named Kim Myong Sik, who crossed to Hawaii over ten years ago and has amassed a fair amount of fortune, establishing himself as a tailor, heard that story of the starvation of millions of his compatriots and came all the way to Chosen in order to see for himself the actual condition and if possible to do what little he could to give succour to those in distress, providing himself with a sum of 5,000 yen and a cinematographic apparatus—this latter presumably as a means of raising public subscriptions for relief. The moment he set his foot on the soil of his native country from which he had departed so long ago, he was quite surprised at the miraculous change—for the better, of course—his country had undergone during his absence; he could hardly believe his own eyes—so great was the improvement. He soon learned that the story of the heart-rending distress was mere moonshine, and it is said he is preparing to return to the country of his adoption much disillusioned—happily in this case."

Many of Korean malcontents abroad would be disillusioned like this man from Hawaii, could

they visit their native country and see for themselves the actual condition obtaining there. But it seems there are also professional agitators, who make it their calling to disseminate lies at the expense of Japan and live in ease and comfort by collecting funds from their misguided fellow-countrymen. It was certainly one of such men, who recently uttered in the columns of a New York paper the following white lie:

> "300,000 Koreans are starving to death at this moment. The Japanese Government will do nothing for them; will permit no appeals to others for relief; news despatches are censored; only recently has there been any mention of the famine in the native Korean newspapers, though we have known of it from the letters of our families for many weeks."

There is no grain of truth in this sensational story. As a matter of fact, thanks to efficient measures taken by the Government to relieve the sufferers practically no death from starvation occurred, though the drought of last year wrought great havoc and reduced many a Korean family to straitened circumstances. From an official report issued in connection with the calamity we learn that it was most severely felt in South Chosen and that agricultural families harvesting a crop reduced by fifty per cent or more though it numbered 200,000 altogether. Of the number 30,000 households containing 15,000 souls were estimated as coming under the category "peasants of the drought-ridden districts and destitute farmers," the rest being great landowners and middle-class farmers able to live on past savings. We further learn from the same report:—

> "The Government-General has devised and enforced various measures for the relief of those coming under the category above-mentioned. These measures consist in:
>
> "First of all the Government-General has asked for and obtained a defrayment of 3,750,000 yen from the State coffers in the shape of supplementary estimates for the two fiscal years of 1924 and 1925. This defrayment provides for two classes of relief work, direct and indirect. By indirect relief work is meant the launching of public enterprises with a view to giving employment to impoverished sufferers, free distribution of seeds, and grant of subsidies for encouragement of by-works. To sufferers whom these indirect measures fail sufficiently to relieve because of physical and other reasons, the authorities have resorted to the giving of direct relief by supplying them with food. Indirect relief measures adopted are:
>
> "1. Construction of roads, bridges and embankments at the estimated cost of 1,550,000 yen. (Principal items under this head are the construction of embankments along the River Zenshu, North Zenro Province, and in Hokuritsu Village, Sainei District, Kokai Province. In other districts

affected by the drought construction of roads and bridges will be carried on.)

"2. Grants-in-aid to irrigation works. (A total subsidy of 1,400,000 yen will be made to eighteen irrigation guilds organiged in the drought-ridden provinces to execute irrigation works at a total cost of 6,732,000 yen. These works will prove highly effective in counteracting the baneful results of future droughts, while execution of them will give the poor employment.)

"3. Distribution of seed grain. (A sum of 273,364 yen has been earmarked for free distribution of seed grain in view of the fact that the afflicted acreage is too extensive to depend solely on supplies afforded by landowners and neighbours. Care has been taken to distribute seeds of good quality in order to insure improvement in the crops.)

"4. Subsidies for encouragement of by-works to a total of 54,276 yen. (Part of this sum goes to the purchases and supply of machinery for straw ropework, mat making and hemp weaving, and part to encouragement of bamboo-works, weaving of reed mats, knitting of stockings, etc.)

"5. Grants-in-aid to local corporations and protection of domestic cattle to a total of 86,160 yen. (As a result of the drought sixty-eight village offices and educational boards are badly suffering from a falling-off in revenue, so grant of a subsidy to them has been decided on. Aid will also be given to farmers affected by the drought to prevent them from selling cattle.)

With regard to the direct relief referred to, the Government-General is supplying 87,800 people with foodstuffs at the estimated cost of 386,200 yen. These people have been found unable to earn sufficient wages for their own subsistence by either working on public engineering works or engaging in by-works.

"These efforts by the Government-General are being complemented with the zealous co-operation of all the provincial governments in the drought area. Each provincial government with its own local revenue available for such purpose, has been doing good work by purchasing foodstuffs, supplying seed grain and encouraging by-occupations. It has also not neglected to provide employment for the poor by starting civil engineering works, where possible, in the form of repairs to, or reconstruction of, roads and bridges under its control. The estimates for these provincial engineering works alone total 2,428,000 yen, while those for the other relief enterprises stand at a quarter million yen."

All this is a very reassuring reading. We are glad that the Government-General of Chosen has done so well for the benefit of our Korean brothers and sisters and are proud of having such a great statesman as Viscount Saito at its head.

ISOH YAMAGATA.

THE CAVALIER'S SONG*

1

Then mount! then mount! brave gallants all
And don your helms amain;
Death's courriers Fame and Honour call
Us to the field again.

2

No shrewish tears shall dimmour eye
When the sword-hilt's in our hand;
Heart-whole we'll part and no whit sigh
For the fairest of the land.

3

Let piping swain and craven wight
Thus puling weep and cry,
Our business is like men to fight
And hero-like to die.

Ku Hung Ming.

* This is a translation of a well-known Chinese poem.

NOTES

Education in Japan

The Educational Department has just issued the 45th annual report concerning educational matters in Japan, covering the year 1920-21.

Statistical figures for the year under review quoted therein show that the number of children of school age was 10,317,086, of whom 8,897,022 had already entered school, the percentage of the latter being 99.03. Compared with the previous year, this shows an increase of 225,335 in the total number of children of school age; of 225,321 in the number of those attending school; and of 0.11 in the percentage.

The total number of schools in the empire was 43,820; of teachers, 228,682; of students, pupils, and children, 10,425,742; and of graduates, 1,906,137. This shows an increase of 1,063 schools, of 10,649 teachers; of 438,495 students, pupils, and children; and of 120,580 graduates, as compared with the previous year. The new schools established during the year under review were 4 blind and dumb schools, one normal school, 23 middle schools, 52 high schools for girls, 3 higher schools, 10 universities, one special, 2 special technical schools, 38 technical schools of secondary grade, 5 technical schools of primary grade, 1,105 technical continuation schools, and one institute for the training of technical school teachers. At the same time, there was a decrease of 5 elementary schools and 177 miscellaneous schools. But in other kinds of schools, there was neither increase nor decrease. The same was also the case with higher normal schools for women, special training institutes for teachers, etc.

All these figures are good evidence of the spread and progress of education in Japan and show that in this respect she can bear comparison with the most advanced nations of the West.

Sino-Japanese Buddhist Meeting

A mass meeting of Japanese and Chinese Buddhists will be held under the auspices of the Federated Society of Japanese Buddhists in Tokyo for three days beginning on the 1st of November, this year.

The meeting is held with the double purposes of propagating Buddhism and of starting movements for social reform on Buddhist principles. It is believed by the promoters that their objects can best be attained by combined efforts of Buddhists of the Eastern World and that they may be able to contribute something towards world peace and enlightenment of mankind. The chairman of the committee is Rev. Join Saheki, and the general secretary, Rev. Baikyo Mizuno, and the office has been established in the Shina Jihosha at No. 5, Shimo Rokubancho, Kojimachiku, Tokyo.

The following is the programme:

First Day (November 1)
Morning:—
1. Sanbutsu Shiki (Service in adoration of Buddha)
2. Opening Address
3. Election of chairman and sectional chiefs
4. Speeches by representatives of Chinese Buddhists and guests
5. Taking of commemorative photograph

Afternoon:—
1. Proceedings
2. Visit to the Imperial Palace

Second Day (Nov. 2)
Morning:—
1. Proceedings

Afternoon:—
1. Proceedings
2. Visit to prison

Evening:—
1. Public lectures

Third Day (Nov. 3)
Morning:—
1. Proceedings

Afternoon:—
1. Closing ceremony
2. Distribution of souvenirs
3. Dinner in honour of visitors by combined Buddhist Associations

Evening:—
1. Social gathering of participants in the meeting.

Between the 4th and 6th of November the Chinese visitors will visit the Tokyo Imperial University, as well as the Municipal orphanage and poorhouse, and the ground of the military clothing department where an appalling holocaust took place on the occasion of the Great Earthquake, and then go on a trip to Nikko.

Between the 7th and 15th they will make a tour of Kyoto, Nara, Osaka and other places related to Buddhism, and attend welcome receptions and lecture meetings. On the 16th they will sail for home from Nagasaki. Those desiring to attend from abroad are requested to send application before the end of July attaching thereto statements of their nationalities and scholastic careers. Visitors from abroad will be given special facilities by steamship and railway companies.

Chinese Buddhists will hold a general meeting of their representatives at Lu-shan in June for the election of delegates to the Tokyo meeting. It is believed by them that the coming event in Tokyo will mark rejuvenation of Buddhism in China.

Japanese Overseas

The total number of Japanese residents in foreign countries, including government officials, at the end of June, 1924, according to the latest information published by the the Department for Foreign Affairs of Japan, was as follows:

Country	Male	Female	Total
British Canada	12,748	6,412	19,160
United States of America... (Excepting Hawaii)	82,087	49,270	131,357
Hawaii	68,615	54,421	123,036

Mexico	2,301	1,009	3,310
Panama and Cuba	551	129	680
Brazil	24,135	17,639	41,774
South America (Excepting Brazil)	10,319	3,240	13,559
Philippines and Guam	6,825	1,565	8,390
Southern Asia (Including South Seas Islands)	10,526	7,037	17,563
Oceania	3,608	271	3,879
China (Excepting Manchuria)	24,040	21,229	45,269
Manchuria (Including Kwangtung)	94,676	84,808	179,484
Siberia (Including North Saghalien)	1,998	1,369	3,367
Europe	3,307	497	3,804
Africa	28	21	49
Grand Total	345,764	248,917	594,681

The Buddhist Missions

The Nishi Hongwanji section of the Shin sect, one of the most popular religious bodies in Japan, has mission establishments for the propagation of Buddhism in China, America, Hawaii and South Seas. The latest report on religions published by the Educational Department of the Japanese Government gives the following particulars concerning centres wherein the mission work is being carried on, the number of priests engaged in it and the number of followers:—

China

Name of Centre	No. of priests stationed	Classification of Institutes	No. of followers
Dairen	9	Chapel	10,600
Ryojun (Port Arthur)	2	Preaching Hall	2,000
Yin-kou	1	,, ,,	750
Liao-yang	2	,, ,,	1,360
Mukden	3	,, ,,	2,500
Fu-shun	4	,, ,,	4,300
Tieh-ling	1	,, ,,	1,880
Chang-chun	2	,, ,,	2,650
Pen-hsi-hu	1	,, ,,	800
An-tung	1	,, ,,	1,680
Wa-fang-tien	1	,, ,,	1,200
An-shan	1	,, ,,	660
Kai-yuan	1	,, ,,	570
Ta-shih-chiao	1	,, ,,	500
Ssu-ping-kai	1	,, ,,	1,400
Han-kow	3	,, ,,	2,158
Shanghai	3	,, ,,	2,700
Peking	1	,, ,,	1,000

Hong-kong	2	„	„	1,500
Ching-tao	2	„	„	2,500
Tsi-nan-fu		„	„	1,500
Harbin	1	„	„	1,400
Total	45	Chapel 1		
		Preaching Halls 20		45,608

America

Name of Centre (California)	No. of priests	Classification of institutes: Chapel	Branch Chapel	Preaching Hall	No. of followers
San Francisco	3	1	1		300
Oakland	1	1		3	250
Alameda	1	1		3	180
Berkeley	1	1		2	150
Burkeville	1	1	1		130
Sacramento	1	1	1	3	600
Panlin	1	1	2		200
Florin	1	1			205
Stockton	1	1	2		340
Fresno	3	1	5	3	632
Hanford	1	1	1		120
Bakersfield	1	1			100
Los Angeles	5	1	11	25	920
Guadalupe	1	1	1		180
Watsonville	1	1	3		300
Monterey	1	1			120
San Jose	2	1	3	5	350
Palo Alto (Washington)	1	1			80
Tacoma	1	1			100
Seattle	2	1	4	2	400
White River (Oregon)	1	1		5	200
Portland (Utah)	1	1	2		300
Salt Lake (Colorado)	1	1	3	2	300
Denver (British Columbia)	1	1	8	5	700
Vancouver	1	1	3	2	200
Total	36	25	51	60	7,357

Hawaii

Name of Centre (Oahu Island)	No. of priests	Classification of institutes: Chapel	Preaching Hall	Temporary Preaching Hall	No. of followers
Honolulu	8	1	1		16,000
Aiea	1		1		1,500

Pearl-City	1		1		300
Wahiawa	1		1		800
Ewa	1		1		1,600
Waianae	1		1		400
Kahuku	1		1		500
Waimanalo	1		1		350
Waialua	1		1		1,500
Waipahu	1		1		2,000
(Kauai Island)					
Lihue	2		1		1,500
Kealia	1		1		1,000
Kilauea	1		1		800
Koloa	1		1		1,000
Eleele	1		1		1,000
Waimea	1		1		1,500
(Hawaii Island)					
Hilo	4		1	2	7,000
Olaa	1		1		3,200
Papaikou	1		1		800
Honomu	1		1		1,400
Hohohina	1		1		300
Papaaloa	1		1		600
Pauilo	1		1		400
Honoka	1		1		1,000
Niiuli	1		1	1	1,000
Kona	1		1		400
Naalehu	1		1		400
Pahala	1		1		600
(Maui Island)					
Lahaina	1		1		4,000
Wailuku	1		1	2	4,000
Puunene	1		1		5,000
Paia	1		1	1	2,000
Puwela	1		1		500
Hana	1		1		400
Total	44	1	34	6	64,750

South Seas

Name of Centre	No. of priests	Classification of institutes: Preaching Hall	Temporary Preaching Hall	No. of followers
Medan (Sumatra)	1	1		50
Singapore	2	1		123
Manila	2	1		45
Total	5	3		218

All the institutes mentioned in the above list are maintained by subsidies from the Nishi Honganji and donations from followers.

Proposed Erection of Peace Monument at Singapore

Prof. Izuru Shinmura of the Imperial University of Kyoto has lately set forth through the columns of the *Chugai Nippo*, a daily newspaper published in that city, an extremely interesting proposal and is receiving warm approval from many quarters for his idea. He writes to the following effect:—

"As early as 866 A. D. a Japanese of noble birth set out for India to seek knowledge of the doctrine of Buddha in the country of its origin. He was the first Japanese who ever undertook such a hazardous expedition.

"This venturous traveller was Prince Takaoka, son of Emperor Heijo and Heir Apparent to the Throne, known in history by his other priestly name of Shinnyo Hoshinno. Under Imperial sanction, the Prince first proceeded to China either in 861 or the following year. In 866 under permission of the sovereign of China he started from Canton on a journey to India. In the opinion of Prof. Sitsuzo Kuwabara, an authority on history, the Prince followed the route via the sea taken by I-tsing of the Tang Dynasty and other Chinese travellers to India. He was already more than seventy years old and before reaching his destination died at a place called Laot. Prof Kuwabara thinks that Laot was a place in the south-eastern extremity of the Malay peninsula —an opinion, which has since been confirmed by M. Pelliot, the well-known Oriental scholar of France.

"Now the word Laot means in Malay a sea. From this it seems to me that though the place of the death of the Prince can not be exactly located, it was somewhere near Singapore and I cherish a wish that a monument be erected in his memory at that important centre of world communication. The Prince went on a mission of peace and peace is the object of ideal and ardent desire of the Japanese people. Is it not fitting that a monument symbolising this sentiment of the Japanese nation be erected at a place where the East meets the West in memory of a man, who lost his life while on a mission of international love and amity?

"Should my idea be approved and supported by advocates of peace, I desire that the monument be set up in the ground of the Japanese Consulate, or still better, in a public park or some other similar place with inscriptions in Japanese, Chinese, Sanskrit and English describing in a concise way an outline of the career of the Prince, the last moment of his life in particular."

The Standard History of Japan

A welcome piece of news to all people interested in things Japanese, particularly those desiring to understand the Japanese people and their spirit, has just come to us from London. It is a report that Vol. III of "A History of Japan" by Prof. James Murdoch will shortly be

published by Messrs. Kegan Paul French Truebner & Co. of London and that Vol. I and Vol. II of the same book, which have long been out of print, will be reprinted by the same firm. For the benefit of those not well acquainted with the nature of this great work, it may here be noted that it is a book regarded by the scholarly circles of the world as the standard history of Japan. In fact it is a book which no student of Japan can dispense with. The author, who was a long resident in this country, spent his life time in writing it. He was a great scholar well posted on philosophy, history, political economy and literature, and besides being a gold medalist in Sanskrit, Greek and Latin, was able to read all the modern European languages except Russian. Not only that, he was also a good scholar of Japanese and Chinese classics. As such he was well qualified as a historian of Japan. He early began the collection of original material for writing this monumental work and for more than ten years assiduously pursued a thorough study of the subject he intended to deal with. About twenty years ago he issued Vol. II of his history, in which he dealt with the most interesting century in Japanese history beginning with the coming of Portuguese and ending with the expulsion of all foreigners except some Dutch traders. It was during this century that Francis Xavier came to Japan and propagated Christianity for the first time. It was also during this time that most of the greatest men that Japan has ever produced such as Toyotomi Hideyoshi, who carried out an expedition to Korea, and Tokugawa Iyeyasu, who laid the foundation of a feudal government that lasted for three centuries, appeared. All these and many other interesting matters are treated in Vol. II with a master hand. Murdoch then set himself to the work of writing Vol. I, which he was able to issue some years later. This volume covers the long period from prehistoric ages down to the beginning of the century just mentioned. Vol. III, which the author wrote afterwards, describes principal men and events appearing under the Tokugawa regime. On account of certain obstacles, Murdoch was unable to publish it for a long time, though he had his manuscripts completed several years ago. Neither could he issue a second edition of Vols. I and II in spite of the fact that all copies had been sold out and many people had been anxions to see them reprinted. In view of this, the news that all of them will soon see light in London will be hailed with delight by the reading public of the world.

Young Buddhists of Korea

Buddhism has long been dormant in Korea. In recent years, however, there are signs of its great revival. One of these is the activity of the Korean Y. M. B. A., which was founded in July, 1916, under the promotion of Mr. Kan Ryun, Mr. Ri Shoten and several other leaders with support of thirty great

temples in that peninsula. It has now upwards of two thousand members with headquarters near Keifuku Palace, Seoul. Dividing its work into departments of propagation, education, literature and art, gymnastics and children and having branch offices in many important centres, it is actively pushing on its useful work. A plan is now under way to establish a library and publish an organ journal.

Activities of Buddhist Women in Tokyo

A great majoirty of the people of Japan are Buddhists and two-thirds of the Japanese Buddhists women. It is a remarkable fact that many of these women have of late grown very active in social work, various organizations having been formed among them. The following is a brief account of what they are doing in Tokyo. To begin with, there are eight girls' high schools founded on Buddhist principles in the capital. Of these, the Toyo, the Chiyoda, the Shukutoku, the Hinode and the Tsurumi are the more important, about a thousand girls daily attending each of them. The Musashino Joshi Gakuin, founded by Prof. Takakusu of the Tokyo Imperial Universrsity, is a girls' high school carrying on intermediate education on a most advanced system of seven years' course, and serves as a preparatory school to the Musashino Joshi Daigaku (University), which will be established in the near future. Most of the graduates from these Buddhist girls' high schools marry, but those taking an active part in society as scholars, social workers, teachers, prison chaplains and so forth grow in number year after year. Women are also doing much good work in connection with women's societies and sunday schools existing in more than half of the temples in Tokyo, which number 1,163 in all. Besides, they are carrying on many kinds of social work, managing, among others, creches, kindergartens, orphanages and a nurses' school, and taking charge of protection of children of the poor, reformation of depraved youths, publication of books and short term classes of different kinds. An enterprise worthy of special mention is a school in which young women about to be married are given such education as will fit them as wives. There is also a society called Fujin Seinenkai (Young Women's Society) which was established long ago and has been conducting study of Buddhism and managing short-term classes of manual arts. This body is somewhat different from the Y. W. B. A., which is of recent birth and is more aggressive in its work. Not only members of this association have started various social works, but are also vigorously working for the cause of woman suffrage. The association publishes a monthly magazine called Akatsuki as its organ.

MRS. NOBUKO SHIODOME.

The Lumbini Festival in Tokyo

The first decade of April saw Tokyo, as usual, in its happiest

mood on account of the Lumbini Festival held during it. This festival was celebrated for the first time in Japan by the Imperial Court in the 14th year of the reign of Empress Suiko (606 A. D.) and has since become one of the most delightful annual fetes in this country. This year the festival was started with a bazaar given under the auspices of the Y. W. B. A. at the Tokyo Imperial University Y. M. B. A. building for the three days of April 3, 4 and 5. The following two days lecture meetings were held at various Buddhist schools and halls in town and these came to a close with a meeting held under the promotion of the Y. M. B. A. on the eve of the birthday of Buddha, at which some of the persons present spoke of their spiritual experiences they passed through after embracing Buddhism. As for the festival itself held on April at Hibiya Park, reference has already been made in the article by Prof. Takakusu appearing elsewhere in this issue. The same day a well-known aviator flew over the city scattering innumerable petals of coloured paper lotus flowers and a troupe of actors of the new school presented at Hibiya a dramatized life of Shakyamuni, while the radio programme of the day sent out by the Wireless Bureau under the control of the Departement of Communications was exclusively made up of music and a lecture connected with Buddhism, the latter being delivered by Prof. Seiichiro Ono, of the Law College of the Tokyo Imperial University, who spoke on the subject of "Contemporary Meaning of the Birth of Buddha." In the evening lantern processions by boys and children paraded the streets in various parts of the city.

The Taisho Edition of the Tripitaka

A great enterprise is being undertaken by the Taisho Issai-Kyo Kanko Kwai, or the Society for the Publication of the Taisho Edition of the Tripitaka. Prof. J. Takakusu, of the Imperil University of Tokyo, and Prof. K. Watanabe, of Shukyo University of Tokyo, both of whom are great authorities on Buddhology, are editors.

This edition is superior to any previously published in several respects. To begin with, collations have been made with three principal ancient editions, namely the Chinese Editions of the Sung and Yuang Dynasties and the Kauli Edition. These will further be compared with the texts found in the cave-temple of Tun-huang and the Tempyo copies of Japan. Secondly, arrangement has been made entirely anew, all the traditional divisions and orders having been disregarded and clearly distinguishing, as far as possible, the Tripitaka proper from all extraneous works such as commentaries, reference books, and helps to study. Thirdly, it should be mentioned that of all the books numbering 2,633, comprised in this Edition, 717, in 4,330 volumes, represent new additions, these being included in none of the previous editions.

This edition will be in 55 thick volumes and is to be completed in about four years.

The Society has its headquarters at No. 5, Sekiguchi Daimachi, Koishikawa, Tokyo. Prospectus may be obtained by application thereto.

Study of Sanskrit and Pali in Japan

The study of Sanskrit was first taken up many years ago in Japan by such leading scholars as Prof. B. Nanjo, Prof. J. Takakusu, Prof. G. Tokiwai, Prof. R. Sakaki, Prof. U. Ogiwara and Prof. K. Watanabe. Since then much progress has been made in this line of researches. Besides Sanskrit, Pali, its sister language, was also introduced into Japan about twenty-five years ago by Prof. Takakusu. It is to his credit that he compiled and published a Pali book for the first time in Japan. He afterwards gave lectures in the Tokyo Imperial University on this volume called "A Pali Chrestomathy" and has since given a lead to his followers so zealously that various universities have now established chairs for the study of Pali. The following are the names of Professors of Sanskrit and Pali in them:—

Universities	Language	Name of Professors
Tokyo Imperial University	Sanskrit	Dr. J. Takakusu
	Pali	Dr. M. Nagai
Kyoto „ „	Sanskrit	Dr. R. Sakaki
	Sanskrit	Dr. G. Tokiwai
Tohoku „ „	Sanskrit & Pali	Dr. H. Ui
Shukyo Daigaku (Jodo sect)	Sanskrit	U. Ogiwara
Otani (Higashi Honganji)	Sanskrit	H. Izumi
	Pali	G. Akanuma
Ryukoku (Nishi Honganji)	Sanskrit	G. Honda
Komazawa (Soto sect)	Sanskrit	S. Yamagami
	Pali	S. Tachibana
Rissho (Nichiren sect)	Sanskrit	K. Oka
	Pali	Dr. N. Nagai
Toyo (Nonsectraian)	Sanskrit	C. Ikeda
	Pali	Dr. M. Nagai
Koyasan (Shingon sect)	Sanskrit	R. Hasebe
Buzan („ „)	Sanskrit	C. Ikeda

A Letter from Germany

The study of Buddhism is being pursued with great zeal in many of the universities of Europe. The following extract taken from a letter by Dr. Trautz in Berlin to Prof. Kimura Taiken of the Tokyo Imperial University will show what great interest German scholars are taking in Buddhology:—

As to the new edition of the Tripitaka, I have subscribed through my friend Dr. Kolb of the German Embassy and hope very much to receive in due time the first volume.

Professor v. Le Coq and Professor F. W. K. Mueller thank you most heartily for your kind letter and

prospectus and beg to present to you their sincerest wishes for your most valuable and important scientific undertaking. Everybody here is very much interested in your great achievement. As Professor Mueller's first assistant I am further ordered to write to you about the following points, that seem to be of some importance not only from a European standpoint :

First of all, Professor F. W. K. Mueller has much pleasure in placing at your disposal the numerous written documents found at or near Turfan and now in our Museum. In spite of their fragmentary condition they may contain valuable information. Up to now Professor Naito Torajiro had a short look through the collection, as well as Professor Masuda (Heidelberg, Mozartstr. 16) from Calcutta and Professor Keiki Yabuki (now in Japan ?) spent here a few days each with scrutinising a certain number of not yet classified matter.—Professor Mueller suggests that you might, if you like to do so, be kind enough to send a Japanese scholar for further investigation. On application to the Akademie der Wissenschaften in Berlin, (address : to the President of the Orientalische Kommission der Akademie der Wissenschaften, Zu Handen von Herrn Geheimrat Professor Dr. Eduard Meyer, Berlin NW7, Unter den Linden 38,) this gentleman will receive every assistance and help he may require.

Another point that seems to Professor Mueller worth mentioning is the index necessary to render the forthcoming Tripitaka as accessible as possible. The scheme, that by Western scholars is thought to be next to perfection is a sort of lexicon after the pattern of Rosenberg. Arranged according to radicals, the main-index should include all the personal, geographical, theological philosophical names and lines where they are to be found in the body of the Taisho Issai-kyo. It will be especially useful to include the titles and subtitles of all the sutras and of all their subdivisions ; all these not only in their full form, but in all the current abbreviations likely to occur anywhere. At last there is much need for a Sanskrit-index that might be built up as in Oda Tokuno's Bukkyo Daijiten.

Very probably all the abovementioned points are already fully considered in the scheme of your giant scientific undertaking, but if this letter might only be useful for you with a single word Professor Mueller, Professor v. Le Coq and myself will gladly think ourselves largely rewarded.

It is a curious fact, that in spite of an evidently growing general interest in Buddhism here, the leading Japanese scientific works on Buddhology are to a large extent unknown. Having realised this a few years ago, I set to work and drew the attention of our Ministry for Education to a special plan for establishing a Japanological Institute in Berlin. The plan was pigeonholed from want of money and because there is no Professor for Japanology in Berlin.

At the following "Deutsche Orientalistentag" in Berlin in April 1923, I showed a collection of modern Japanese Buddhological books to the Indian and Eastern-Asiatic section of the conference and read a paper to the effect of pointing out the modern Japanese scientific work as unique and as leading in Buddhology.

In February 1924 I delivered a lecture in the Deutsche Morgenlandische Gesellschaft on "Japanese Buddhism and its leading men in history." In this paper I came to the conclusion that the Japanese Buddhologists—I mentioned the names of Professor Takakusu, Professor Watanabe, Professor Taiken Kimura and many others famous in the history of Buddhist science in Japan—are our leaders in the interpretation of the Buddhist Canon and in that respect far ahead of their European colleagues.

At last in October 1924 in Muenchen in the combined Indian and Eastern-Asiatic section of the Deutsche Orientalistentag I read a paper on a scheme of an Encyclopaedia of Buddhism, to be written in English, printed in Germany and based on the Japanese Buddhist standard works, Encyclopaedias etc. The realisation of the plan largely depending upon Japanese co-operation I beg you to favour me with your opinion in this point. Two of the greatest scientific publishers in Germany are ready to embark upon the project, that enjoys Professor F. W. K. Mueller's special favour, interest and furthering. At present Professor Mueller being in Germany indeed the only man of science, who commands the whole round of knowlegde covered in course

of time by Buddhism, his assistance is in Germany, what Professor Takakusu's kind favour and assistance will be in Japan!

Ancient Ships of Japan

By Shinji Nishimura. Published by the Society of Naval Architects, Tokyo.

This interesting monograph is the fourth volume of a series of treatises on ancient ships of Japan, which is published from time to time by the Society of Naval Architects of Tokyo. The author, who is a professor of Waseda University, is one of our foremost archaeologists and ethnologists. He has long been pursuing the study of the subject of this monograph and, thanks to a pecuniary aid extended to him by the society just mentioned, has now been able to make a valuable contribution to the scientific knowledge of the world by presenting it to the public in the form of a well-written and excellently made-up book.

Prof. Nishimura begins his treatise with the consideration of a mythological legend connected with reed-canoes made and used by our ancestors, which is found recorded in one of the oldest records of Japanese history. He then passes on to the ethnological and archaeological study of the subject and gives the result of his comparative studies of similar vessels actually in use in Korea, China, Formosa and South Asia. Finally he deals with reed-boats of ancient Assyria, papyrus boats of Egypt, and reed-canoes used by natives of Australia, Tasmania and America. From scientific consideration of all these data, the learned author comes to the conclusion that reed-canoes and rafts, which were or are in use in Japan, Korea, China, Formosa, Tongking, Sumatra, Burma, Persia, Assyria, Egypt, Australia, Tasmania, Peru and California have apparently descended from a common ancestor, the papyrus boat devised by ancient Egyptians.

To a layman this conclusion may appear to be astonishing, bewildering and dogmatic, but in view of the fact that reed-canoes used in America scarcely differ from those in use in Asia in olden times, the author says:

"The Pacific holds the key to solve this interesting spread of ancient culture. Savages could not cross this vast expanse of water, so it seems to us moderns. This is, however, only an illusion. The modern man has become a coward creature by his own 'self-consciousness.' Men of old had no self-consciouness, and with the valour of ignorance, they could be indifferent to danger. It was this very ignorance which impressed the foot-prints of men on the New World, and it was these daring navigators that carried some of the ancient culture of the Old World to the New. The Peruvian reed-canoe, it seems to me, is no other than a feature of the ancient culture introduced from the Old World. In view of the fact that the papyrus boat of ancient Egypt survives on Lake Tchad and the reed-canoe of ancient Asians still survives on Lake Hamun in the western part of Asia and on Formosan Strait in the East, no one will deny that the Peruvian raft is a survival of ancient Asiatic culture. An imaginary route to the South American continent is to be drawn across the southern half of the Pacific Ocean, where many islands scatter like stars in the heavens. Through these islands adventurous voyages were undertaken by Asiatic peoples in the remote past."

The book is well printed on good paper and contains many interesting illustrations, besides ten plates, a few of which are coloured. It can be had from the Maruzen Co., Tokyo, for 5 Yen.

Japanese Translation of Tagore's Novel

Gora. By Rabindranath Tagore. Translated into Japanese by J. Sano. Jointly published by the Kokyo-shoin, Kyoto, and the Taiyu-kaku, Tokyo. Yen 3.80.

Tagore is a prolific writer. Some of his poems, dramas and lectures, which reveal to us his great idea and unique power of exposition, have already been translated into Japanese. The world knows that he is a great poet, but it was not much known in Japan that he is a gifted novelist as well, until his Gora was rendered into Japanese by Mr. J. Sano and published recently.

Gora may be said, from a certain point of view, to be a representative work written by the poet. In fact,

the book surpasses his other writings both in quantity and quality, containing, as it does, expressions of some very beautiful religious thoughts and profound philosophical ideas of his.

He also gives us in this masterpiece of his vivid pictures of real Indian life under British rule, which he treats in a sympathetic spirit. Throughout the book the author pours forth with irresistible force what he has in his mind, what he wants to preach to the nations of the world, his feelings towards British rule, his pity of poor ignorant Indian masses, his ideals of education, his thoughts on the emancipation of women. No reader can close the book without being profoundly impressed and feeling respondent to the noble message of the poet so eloquently expounded in this wonderful novel.

The Japanese translation is very well done, and contaning an excellent photograph of the author, a facsimile of one of his poems written by his own hand and some good illustrations by Nandalal Bose and Shokin Katsuta. The volume is well worth the price.

Our Contributors

Prof. J. Takakusu is a great Sanskrit scholar and is widely known for his many valuable contributions to the world's knowledge of Buddhism and Sanskrit literature. He is the holder of several high degrees, including M. A., D. Litt (Oxon.), Dr. Phil. (Leipzig) and D. Litt (Tokyo). He has long occupied the chair of Sanskrit in the Imperial University of Tokyo, and is a member of the Imperial Academy.

Mr. M. Zumoto is one of the best known and ablest journalists of Japan. He is the founder of the *Japan Times*, the *Seoul Press* and the *Herald of Asia* and was private secretary to the late Prince Ito.

Mr. Daisetz Suzuki is the editor of the *Eastern Buddhism* and a professor of the Otani University of Kyoto. He studied in the United States and was a member of the editorial staff of the *Open Court*. He is an authority on the doctrine of the Zen school of Buddhism.

Mr. I. Yamagata was for fourteen years the editor of the *Seoul Press*, a daily English paper published in Seoul, Korea. He is well posted on things Korean.

Mr. Yone Noguchi is a well known poet and an authority on Japanese art. He is a professor of English literature in Keio University of Tokyo.

Mr. Ku Hungming is probably the best known and greatest of Chinese scholars. As a young man he studied in England and Germany and after returning home was private secretary to the great Viceroy Chang Chitung. Many of his literary works are in English and some of them have been translated into German and French.

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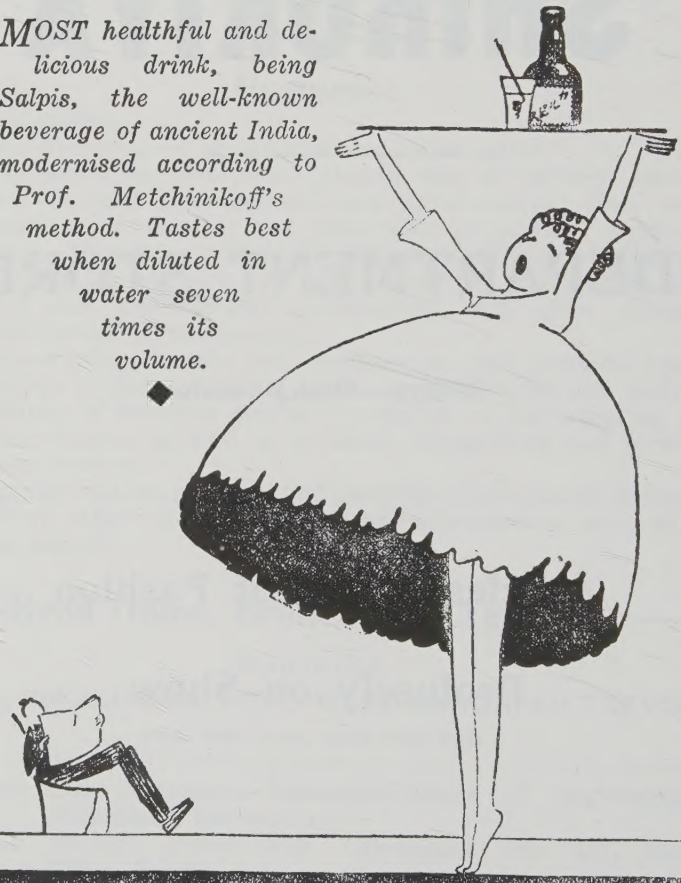

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